10: Schumacher--225 [6] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 342, 252, 354, 251 Chin-hoan

The third room [MC: of the Tschin-Huan dwelling] is almost completely dark and is used for the storage of products of the fields and the entrance section is used as a fireplace. Otherwise it is likely that meals were prepared over open fires, in earthenware pans made by the inhabitants, or iron pots that must have been introduced from the outside.

19: Guérin and Bernard--558-559 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 251, 262, 264

Among the privileged tribes, the [559] family squats around a small pan of rice twice a day. Sometimes sweet potatoes and a little venison complete the repast. The flesh of the wild boar, deer and goat is preserved by cutting it in pieces, flattening the fragments and then drying them in the air.

22: Wiedfeldt--10[4] F-5 (1913) 1914 Formosan Aborigines
116, 261, 251 Atayal

The Atayals are moderate in the consumption of their daily ration of vegetable meals, but they are immoderate in their consumption of meat and fish. This may have some connection with the fact that they can keep meat for only a short time. They are not acquainted with methods of curing it, and merely scorch it over a fire, which makes the meat black and hard as dried Japanese fish. It may also be connected with the fact that they leave their millet on the field for a long time, and then store it in the small adjoining hut until the time of the next harvest.

22: Wiedfeldt--18 [2] F-5 (1913) 1914 Formosan Aborigines
116, 243, 251, 415 Atayal

For winnowing the millet and the rice they use bowl-shaped baskets. They store it in shallow baskets.

22: Wiedfeldt--39[2] F-5 (1913) 1914 Formosan Aborigines
116, 185, 224, 251 Atayal

They do not understand how to accumulate means for definite purposes. They do not store up any provisions for bad seasons, which, to be sure, is difficult in view of the damp, hot climate and the danger of destruction by termites. In general, it would be unnecessary, also, since nature is extraordinarily fertile. Because of the same lack of foresight, they know nothing about closed seasons in hunting. On the grounds of this lack of care for the future, the thrifty Chinese among whom the failure of the crops always means famine and widespread death consider the Atayals animal-like creatures.

24: Anonymous--91 [9] U-3 (no date) 1892 Formosan Aborigines
116, 251, 262, 354, 415, 513

They have no blankets--when they sleep they cover themselves with their clothing. Nor do they have separate kitchens. Their stove consists of a rack three feet high on which they place a large pan. The members of the household stand around the pan on a stool and scoop out the liquids which are cooked in it, such as a soup made from rice or millet. Their spoons consist of an empty coconut shell. They eat dry rice with their hands. They crush rice in a mortar (ch'uang), preparing no more than is to be consumed at one time. They preserve millet, wheat, and clothing in a container made of a pumpkin shell (hu-lu-hu).

251

DRYING FLYING FISH ABOVE THE ROOF OF A NATIVE HOUSE

Drying flying fish above the roof of a native house

34: Del Re U-4 (no date) No Date Formosan Aborigines

Yami

35

37: Steere--308-309 S-3 (1873-74?) 1875 Formosan Aborigines
116, 343, 251, 513 Chin-hoan

"They construct various little rat-proof granaries for storing their millet and rice. These are square, and are made of the bark of trees, and covered with grass, and raised upon four posts three or four feet above the ground. These posts are crowned with round wooden caps to keep the rats and other vermin from ascending. These little granaries are perched all about among the houses. There were in [309] the village several little huts of wattled grass, and not more than four feet square, perched upon bamboo poles twenty-five or thirty feet above ground. I inquired the use of these, but could get no other answer than that the children were sometimes put to sleep in them, perhaps connected with some superstitious custom or rite."

37: Steere--313 S-3 (1873-74?) 1875 Formosan Aborigines
116, 251, 226, 343 Chin-hoan

"Like the Che-whan at the north they build granaries raised upon posts crowned with flat disks of slate stone to keep squirrels and rats from climbing up. These little grass-thatched structures, apparently perched upon stilts, formed the most conspicuous part of the villages. The Kale-whan seem to do little hunting but make out to add a few small fish and shrimps to their stock of food from the stream that flows through the valley below. We saw some of the young men fishing with a curious little circular net with pockets in several places for the fish to enter. They would inclose one of the large boulders, with which the bed of the stream was filled, with the net and then pry up the stone with poles and let it drop back into its place, scaring the fish that sheltered under it out into the pockets of the net. This style of fishing did not appear to be very productive, as they had caught but two or three small fish and a few shrimps."

50: Ruey E-5 (1955) 1955
AD1 Formosa
Formosan Aborigines MN
Atayal

241
262
[231]
[224]

Vegetables—eggplant, cabbage, onion, garlic, wild tomato, pumpkins, gourd, beans (Pisum sativum, L.), etc.

Fruits—peach, pear, orange, persimmon, longan fruit, banana, (sugar cane), etc.

Eggs, meats, and fish—hen-eggs, duck-eggs, pork, beef, chicken, duck, turkey, meat of wild boar, monkey, and fox, and many kinds of birds and fishes.

Others—mushrooms, and other kinds of edible fungus.

Among the above list, rice, millet, sweet potato, and taro are staples; and the others are subsidiary articles to diet. They are generally prohibited from eating snakes, cats, dogs, rats, and frogs.

2. Preservation and storage of food

251

Methods of preserving food are (1) salting [*sintemoay*]; (2) drying [*mapɛi*]; and (3) baking [*aqaqay*]. Cabbage and radishes may be dried first and then salted, or may be salted first and then dried; they are stored in wooden baskets or pots. The salting method of monkey's meat is as follows: The monkey is killed by a wooden club, and then roasted at a fire to burn off the hair. After the hair has been burned off, the entrails will be viscerated and the whole monkey will be cut into small pieces. Then they will be stored with rice and salt in a pot. Pork is always roasted. Sometimes they roast or salt the meat while they are still on the expedition when game is plenty.

Cereals are stored in the grain-storage house. The grain storage house is a kind of pile-building constructed of bamboo (see IV House). Rhizomes are stored in their kitchens.

3. Preparation of food

252

Their methods of preparing food are mostly very simple. Every morning they pound the amount of rice they need for the day. Rice is pounded in the wooden mortar with a wooden pestle. Winnows are used to hold grains which overflow from the mortar and to winnow away the husks.

Their oven is constructed by sticking three knives or laying three pieces of stone on the earth like a tripod. In the former days, fire was made by drilling a piece of wood on another piece of wood. The strike-a-light method of making fire was introduced into the Atayal more lately, and today most of them use matches.

Meat is mostly boiled with water. Fish and small animals may be roasted.

Rice-cake and millet-cake are made by the same processes. Glutinous rice [*naisaini*] or glutinous millet [*tulaqis*] is used. It is washed, steamed, and then pounded.

Bananas are smoked on the fire or stored in a pit, which is covered by tree leaves and clay, to become ripe. To take away the acrid taste of the persimmons, they are stored inside a pot with water which has been boiled with longan leaves and unripe persimmons.

4. Condiments

263

Salty (of salt), pungent or hot (of ginger or cayenne pepper) is called *qomiox*. Sweet (of sugar), is called *sisiβin*. Acrid (of a unripe persimmon) is called *mapaya*.

They use only a few kinds of seasoning: salt, ginger, and oil. Salt is gotten by